

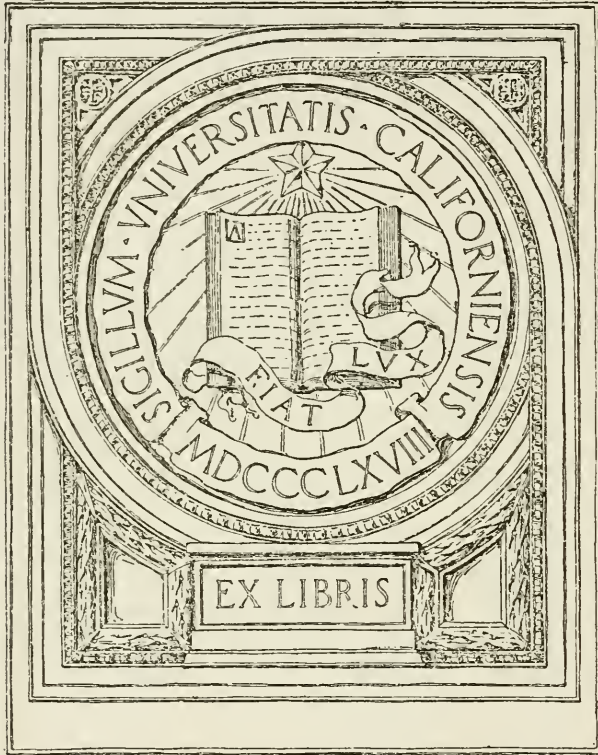
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ORIENTAL ADVISORY COMMITTEE

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REPORT

on the

Terminology and Classifications

of

GRAMMAR

1920

OXFORD

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ORIENTAL ADVISORY COMMITTEE

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R E P O R T

on the

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## INTRODUCTION

ENCOURAGED by the success of the movement in favour of uniformity of grammatical terminology as applied to English, Latin, Greek, French, and German, and the recent endorsement of the principle by the Government Committee on Modern Languages,<sup>1</sup> the Standing Committee on Grammatical Reform<sup>2</sup> decided last year to extend the field of its operations and to invite the co-operation of Orientalists in the work of applying the scheme to Sanskrit and the Modern Indian vernaculars of Sanskritic origin. The present Advisory Committee came into being in November, 1918, and it has held fifteen meetings since that date. At the first meeting Emeritus-Professor Sonnenschein was elected Chairman.

The problem of bringing the non-European members of the great Indo-European family of speech into touch with the languages of Europe, so far as the naming and classification of their grammatical phenomena is concerned, is one which involves considerable difficulties. But the Committee has been from the first convinced both of the desirability of the proposed reform and of its practicability. It is now nearly sixty years since the late Professor Max Müller wrote: 'It is curious to observe the striking coincidences between the grammatical terminology of the Greeks and the Hindus, which would seem to prove that there must be some true and natural foundation for the much abused grammatical

<sup>1</sup> § 201 (p. 55) of the Report of this Committee, published by H. M. Stationery Office in 1918 (Cd. 9036), is printed at the end of our Report.

<sup>2</sup> The Standing Committee on Grammatical Reform was constituted in 1911, to promote the principle enunciated in the *Report of the Joint Committee on Grammatical Terminology* (published by Mr. John Murray in 1911, price 6d.). Like the original Committee, the Standing Committee is representative of the following eight Associations:—The Classical Association, The Modern Language Association, The English Association, The Incorporated Association of Headmasters, The Association of Headmistresses, The Incorporated Association of Assistant Masters in Secondary Schools, The Incorporated Association of Assistant Mistresses in Public Secondary Schools, and The Association of Preparatory Schools.

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system of the schools. The Hindus are the only nation that cultivated the science of grammar without having received any impulse, directly or indirectly, from the Greeks. Yet we find in Sanskrit too the same system of cases called *vibhakti* or inflexions, the active, passive, and middle voices, the tenses, moods, and persons, divided not exactly, but very nearly in the same manner as in Greek'.<sup>1</sup> The facts here referred to are the basis on which the Committee has worked.

In drawing up its report the Committee has confined itself to giving a list of recommended terms with illustrative examples in Sanskrit and four of the chief Indo-Aryan vernaculars—Hindo-stānī, Gujarātī, Marāṭhī, and Bengali. The principles here adopted will, it is believed, lend themselves readily to application on similar lines to other Indo-Aryan languages. It is no doubt desirable that the English terms recommended in this report should be translated into the several vernaculars; but we have thought it best to leave this work to native grammarians, who will be better able than we are to select translations which express the exact shade of meaning required. Readers who desire further explanations of the recommended terms are referred to the Report of the Joint Committee on Grammatical Terminology.<sup>2</sup>

The terminology herein proposed is based not upon the terminology of any one language of the Indo-European family, ancient or modern, but upon Indo-European syntax as a whole. In dealing with the languages of India, Sanskrit provides a natural and historical link between the modern languages of Sanskritic origin. But the terminology of Sanskrit grammar, as formulated by Indian and European philologists, itself requires modification at some points in order to bring it into complete touch with general Indo-European syntax, as will be indicated below. For it was not framed with the same object as the present Committee was formed to promote. The essential thing for our purpose was to provide a common point of view from which *all* the languages of the family, European as well as Indian, might be regarded as

<sup>1</sup> *Lectures on the Science of Language*, ch. iv. In a note the author refers to his *History of Ancient Sanskrit Literature*, p. 158.

<sup>2</sup> See note 2, p. 3. The application of this scheme of terminology to three European languages is shown in the *New English Grammar*, the *New Latin Grammar*, and the *New French Grammar*, published by the Oxford University Press (1912-16).



a linguistic unit, and justice be done both to the similarities and to the diversities of their several idioms: diversities as well as similarities; for a common system of grammatical nomenclature has the supreme merit of bringing out the differences as well as the similarities of languages. It, and it alone, provides a point of reference, without which things can be neither identified nor contrasted with one another. It is not too much to say that in the present terminological chaos Europeans and Indians, speaking languages which belong to the same linguistic family, can only with difficulty recognize either the common features of these languages or the features which differentiate them. Some kind of unification of grammatical systems is imperatively necessary if this chaos is to be reduced to a cosmos.

The terms of Analysis (§§ I–XII of our Report) presented little difficulty. Nor did the Parts of Speech (§§ XIII–XXIII). It was the Forms and their Chief Meanings (§§ XXIV–XXVI) that called for our special and prolonged attention. In regard to Cases, indeed, the ground was prepared for us in the system which is current both in India and among European writers on Indian grammar; our labours were here concerned only with improvements of detail. The problem to be faced was solved by the recognition that the terms denoting the several Cases are terms of syntax, not of morphology; that is to say, they classify and name forms according to their meanings or functions in the structure of the sentence. The same form may have more than one function, and therefore more than one name; for example, the Hindostānī form *ghoṛā* ‘horse’ may be either the subject or the object of the sentence, and is therefore to be called Nominative or Accusative according to its function. And conversely diverse forms may be identical in meaning; for example, the Marāṭhī *mālā* ‘garlands’ is morphologically entirely different from *bhīmṭi* ‘walls’, but they are both plurals.

The same principle holds good in regard to the forms of the verb, finite and non-finite. In laying the chief stress upon the meanings and functions of forms we must not, however, be understood to be opposed to the study of morphology or the derivations of forms. This study is often very helpful in enabling students to understand how it is that a given form has come to have a certain meaning, and is therefore an important instrument of teaching. But in naming forms we have been guided by their

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actual use in literature and every day speech rather than by their historical antecedents.

In dealing with the verb we have introduced several innovations. In Vedic and Sanskrit we have substituted for the term 'Imperfect tense' the term 'Past tense', which corresponds more accurately to the meaning of the form in literature. Be it observed that the term 'Past' does not exclude the idea of continuity or habit in past time; thus the English 'Past tense' (e.g. 'wrote', 'loved') is frequently used as a Past Imperfect. But the current term 'Imperfect', besides being defective, does exclude other past meanings, and is therefore unsuitable for a tense which, like the Greek Aorist Indicative, is commonly used as a tense of narration in past time.<sup>1</sup> Instead of the term 'Aorist', as applied by European grammarians of Hindostānī, Bengali, and other modern Indian vernaculars to the forms which are derived from the old Present Indicative of Sanskrit, we have adopted the term 'Present', which is often used in grammars written by Indian scholars, adding thereto the adjective 'old', in order to distinguish it from Presents of modern formation. The Old Present survives in all the modern Indo-Aryan languages. But in most of them it has suffered changes of meaning, whereby the original meaning of the tense has in some vernaculars been thrown completely into the shade. Thus it has come about that the form is in its modern usage 'indefinite', but indefinite in respect of mood as well as of tense. This wide and varying range of usage of the 'Old Present' is briefly indicated in our note on the meanings of this tense in § XXV of our report; but the full statement of its usage in the several vernaculars is left to be dealt with by writers of particular grammars.

An outline of the classification of Conditional Sentences, which is applicable to all the languages of our family, is given in § XII (6) below.

In other points of our scheme we have been glad to find ourselves in touch with modern Indian grammarians; for example, in refusing the title of Verb to Participles, Infinitives, and other non-finite formations from the verbal stem. And we hope that

<sup>1</sup> When so used the 'Past Indicative', as we call it, is equivalent to the Aorist Indicative of Classical Sanskrit, which is used only as a narrative tense. [In Vedic the Aorist Indicative corresponds to the English Present Perfect.]

the whole spirit of our Report will be found to be in agreement with the general view of Indian scholars that the grammatical features of a modern Aryan language, spite of differences due to the lapse of time and to the intermixture of non-Aryan forms and constructions, may be adequately described by the same terminology as is applied to those of ancient members of the same family.

In conclusion we venture to express the hope that the grammatical *entente* herein proposed, whereby the syntactical relations between the Sanskritic languages of India and European languages are clearly outlined may (if adopted as a basis by writers of grammars, as we desire) facilitate the acquisition of Indian languages by European students and of European languages, especially English, by Indian students; and that it may thus contribute towards bringing the 250,000,000 of people who speak Indo-Aryan languages into closer touch with the other peoples of the British Commonwealth and prove a humble means of strengthening those spiritual bonds on which the unity of the Commonwealth ultimately depends.



## TERMS RECOMMENDED.<sup>1</sup>

### A. TERMS OF ANALYSIS.

I. **Subject and Predicate.** In the following examples the Predicate, which includes all that is said of the person or thing denoted by the Subject, is distinguished by heavy type. When the Subject consists of more than one word, the Noun or Noun-equivalent around which the other words are grouped may be called the 'Subject-Word'.

*V.*—Agnir juṣata no gírah. **May Agni accept our songs.**

*S.*—Rājā svīyaṃ nagaram jagāma. **The king went to his own city.**

*H.*—Zindagī dushwār naṣar ātī hai. **Living appears difficult.**

*G.*—Be hajār gāmomāthī pācṣē pāchā āvyā. **From 2,000 villages 500 returned.**

*M.*—Śevaṭī Bādsahā tethūn nighūn gelā. **In the end the emperor went thence.**

*B.*—Śeṣe rājā se-khāne gelen. **Finally the king went there.**

NOTE.—In some instances the Subject or the Predicate is not fully expressed, but only implied, either wholly or in part, as shown by square brackets.

*V.*—Āpa tāmaḥ pāpmānaṃ hate. [She] drives away darkness and sin.

*S.*—Brūyāt. [One] should say.

Alaṃ vistareṇa. [We have] enough of disquisition.

*H.*—Idhar ā, o Come [you] hither.

*G.*—Jeṭlā muni teṭlā mat [che]. Quot homines tot sententiae [sunt].

<sup>1</sup> In the examples the following abbreviations are used :

*V.* denotes Vedic (the Vedic examples being also distinguished from the Sanskrit by having accents marked).

*S.* denotes Sanskrit.

*H.* „ Hindostānī.

*G.* „ Gujarātī.

*M.* „ Marāṭhī.

*B.* „ Bengali.

*M.*—Kaśālā evaḍhī tasdī [ghetā̃]? Why [do you take] so much trouble?

*B.*—Dhanyavād [ditēchi]! [I give] thanks!

Namaskār! Salutation!

Keman sundar jyotsnā rātri! What a lovely moonlight night [it is]!

II. Predicative Adjective, Predicative Noun, Predicative Pronoun, denoting—

(a) what the person or thing denoted by the Subject is declared to be, become, be named, or seem;

(b) what the person or thing denoted by the Object (see IV) is declared to be made, named, or thought.

(a) *V.*—Tvām asi (ucyase) pitā. Thou art (art called) a father.

*S.*—Kukkuro vyāghraḥ kṛtaḥ. The dog was made a tiger.

*H.*—Wuh rāzī hai. He is contented (or He agrees, or He is in good health).

Gāri kharī kī ga,ī. The carriage was made stationary.

*G.*—Te khuśāl thayo. He became happy.

*M.*—To khūṣ āhe. He is happy.

*B.*—Tāhāke santuṣṭa karā gela. He was made happy.

(b) *V.*—Agniṁ manye pitāram. I deem Agni a father.

*S.*—Jānāmi tvam prakṛtipuruṣam. I know thee (to be) the minister.

*H.*—Gāri kharī karo (colloquial). Stop the carriage (lit. make carriage stationary).

*G.*—Hū Gopālne kārḱūn ṭheravū chū. I appoint Gopāl clerk.

*M.*—Tyāñi kutryās āplā rājā kelē. They made the dog their king.

*B.*—Tāhārā kukkur-ke tāhāder rājā karila. They made the dog their king.

Tāhā-ke bhāla mānuṣ baliyā jāni. I regard him as a gentleman.

NOTE.—The term ‘predicative’ applies also to Adjectives, Nouns, and Pronouns similarly used in connexion with other verbs than those mentioned above:

e. g. He *looked* happy : (*M*) To khūṣ dislā, (*G*) Te khuśāl jaṇāyo.

He does not *look* well : (*B*) Se bhāla dekhāy nā.

He *lived* happy ever afterwards : (*M*) To puḍhē nehamī khūṣ rāhilā. (*G*) Te tyārpachī sarva kāl khuśāl rahyo.

## III. (a) Epithet Adjectives, Epithet Nouns.

V.—Hiraṇyáyo ráthaḥ. A golden car.

S.—Śítalā rātriḥ. A cold night.

H.—Garm dūdh. Hot milk.

G.—Sundar aurat. A beautiful woman.

M.—Śrīmaṃt sāvkar. A wealthy merchant.

B.—Vāmlā jāti. (The) Bengali people.

Śít-pradhān deś. A cold country.

Epithet  
Adjectives

S.—Rāja-rṣi. King-prophet. Svarga-lokaḥ. The  
heaven world.

H.—Bail-gāri. Bullock-cart.

G.—Kṣatri-bacho. Warrior-lad.

M.—Vajra-lep. Diamond-cement. Pāṇ kōbaḍā.  
Water-fowl.

Epithet  
Nouns

B.—Hāt-kholā. Market-place. Dāk-ghar. Post-  
office. Pān-bāri. Betel-orchard.

## (b) Nouns in apposition.

S.—Somo rājā. Soma the king.

M.—Tō akasmāt gavana-pamthē Nārada-munī pātlā tethē.  
When suddenly Nārada the saint arrived there by the  
heavenly path.

## IV. Object.

V.—Áhan vṛtrám. He slew Vṛtra.

S.—Rājyaṃ jigāya. He won the kingdom.

Suvarṇaṃ mām ayācata. He begged of me gold (two  
objects).

H.—Sher gosht khātā hai. The tiger eats flesh.

Sher-ne gosht-ko khāyā. The tiger ate the meat.

G.—Hū javā māgū chū. I desire to go (Infinitive object).

Tene mane māryo. He beat me (Dative object).

Hū vāghthī ḍarū chū. I am afraid of tigers (Ablative  
object).

M.—Mī kām karitō. I do work (Accusative object).

Tyāñē malā phasvilē. He deceived me (Dative object).

B.—Āmi śikhite cāi. I want to learn (Infinitive object).

Āmāy māriben nā. Do not beat me (Locative object).

Āmāder māriben nā. Do not beat us (Genitive object).

Se āmāke māriḷa. He beat me (Accusative object).

## NOTE 1.—Indirect Object.

V.—Dādāti rātnaṃ vidhaté. He gives the worshipper treasure.

*S.*—Kathayāmi te bhūtārṭham. I tell you the truth.

*H.*—Us-ne mujh-ko ek kitāb de-dī. He gave me a book.

*G.*—Teṇe mane thapaṭ māri. He struck me a blow.

*M.*—Tyānē malā pustak dilē. He gave me a book.

*B.*—Tini āmāke ek-khāni pustak dilen. He gave me a book.

NOTE 2.—The Retained Accusative (in passive inversions of sentences which contain two objects and an active verb) is found only in Sanskrit :

*S.*—Balir yācyate vasudhām. Bali is asked (for) the earth.

V.—Adjective-Equivalents (words used adjectivally), Adverb-Equivalents (words used adverbially).

(a) Adjective-Equivalents :

*V.*—Kṛṣṇānām vrīhīṇām caruṃ śrapayati. He cooks a mess of black rice.

*S.*—Rāmasya putraḥ. Rāma's son.

*H.*—Ek baṛī qīmat-kī āgūṭhī. A ring of great value.

*G.*—Gāmmānā loko. Village-people.

*M.*—Kanaka-pātriḥ śuddha jalē rāyē caraṇa prakṣāḷile. In a gold-platter with pure water the king washed his feet.

*B.*—Anek mūlyer gahanā. A jewel of great price.

Mahārāṇī Bhikṭoriyā. Queen Victoria.

(b) Adverb-Equivalents :

*V.*—Āhar-ahar yāti. He goes every day.

*S.*—Goṣu dugdhāsu sa gataḥ. The cows having been milked, he went.

*H.*—Is bahār-ke bāgh mē dar ā, iye. Come in into this delightful garden (park).

*G.*—Te Landanmā rahe che. He lives in London.

*M.*—Kāhī mulge talyācyā palīkaḍe gele. Some boys went beyond the tank.

*B.*—Se Kalikātāy vās kare. He dwells in Calcutta.

Tini bāṛite āchen. He is at home.

VI. Simple Sentences (containing only one predication), Complex Sentences (containing one main predication and one or more subordinate predications).

(a) Simple Sentences :

*V.*—Amuyā śāyānam āti yanti āpaḥ. Over (him) lying thus the waters flow.



*H.*—Merā maṅṣūba ṭhik baiṭhā. My contrivance succeeded.

*G.*—Rājānū āvū bhāṣaṅ teṇe sābhalyū. He listened to such speech of the king.

*M.*—Tyācyāvar saṅkaṭ ālē āhe. A calamity has befallen him.

*B.*—Anek diner par yuddha-ṭā śeṣ haiyā pariyaṅche. After a long time the war is at last finished.

(b) Complex Sentences :

Subordinate predications are distinguished by heavy type.

*V.*—Gṛhān gacha gṛhāpatnī yāthā āsaḥ. Go to the house that thou mayst be mistress of the house.

*S.*—Yadā sa devo jāgarti, tadedam ceṣṭate jagat. When that god awakes, then this universe moves.

*H.*—Aurō-par hai wuh zulm jo mujh-par na hu, ā thā. Others are suffering the tyranny that did not fall on me.

*G.*—Bahū vār rākhe to das ke bār varse paraṅave che. If they keep them a long time, then at ten or twelve years of age they give them in marriage.

*M.*—Yājsāthī kelā hotā aṭṭhās śevaṭicā dīs goḍa vḥāvā. For this I made exceeding great effort that my latter days might pass in happiness.

*B.*—Āe-khāne Rām, se-khāne Ayodhyā. Where Rāma [is], there [is] Ayodhyā.

VII. Double Sentences (consisting of two co-ordinate parts), Multiple Sentences (consisting of three or more co-ordinate parts). The terms Double and Multiple are to be applied to any member of a sentence, if that member consists of two or more co-ordinate parts.

*V.*—Uvāsa uṣā uchāc ca nū. Dawn has flushed (before) and she shall flush now.

*H.*—Aḥmad āyā hai aur Maḥmūd bhī āyā hai. Ahmad has come and Mahmūd has come too.

*G.*—Mānas dhāre ne khudā utāre. Man proposes and God disposes.

*M.*—Muktāphaḷ hār kharāsī ghātlā, kasturī sukarālā cojavilī. They placed a pearl necklace on a donkey's neck and anointed a hog with musk.

*B.*—Tumi-o āsiyācho, āmi-o āsiyāchi. You have come and I have come too.

Double Sentences

V.—Índraś ca Ruśámaś ca ámśam práśyetām.  
Indra and Ruśama proposed a wager.

S.—Mṛgayākṣās tathā pānaṃ garhitāni mahībhujām. Hunting, dice, and drink are reprehended in kings.

H.—Lene-wālā aur dene-wālā donō rāzī haī. The buyer and the seller are both satisfied.

G.—Magan tathā Ramī vāgh ne vāghaṇ banyañ. Magan and Ramī dressed up as a tiger and tigress.

M.—Govind āṇi Sāvitrī hī navrā bāyako āhet. Govind and Sāvitrī are husband and wife.

V.—Tarāṇir jayati, kṣéti, púśyati. The energetic man conquers, rules, and thrives.

B.—Tār dādā Juliyās Sījārer matan ‘āsiyāche, dekhila o jay karila’. His brother, like Julius Caesar, came, saw, and conquered.

M.—Hāniti jhoḍiti mārīti niṣṭūr Yamāce kiṃkara bahūsāl. The countless minions of merciless Death beat, scourge, and slay.

G.—Tenū nāk vaḷelū tathā lāmbū hatū. His nose was aquiline and long.

M.—Bāg moṭhā va sundar disto. The garden appears to be large and charming.

G.—Peli chokīrī dūdh tathā chās piye che. That girl drinks milk and curds.

M.—Mī Marāṭhī, Gujarātī tathā Aṅgrejī śiktō I learn Marāṭhī, Gujarātī, and English.

B.—Begun, mūlā, ānāras, tulasī e sakal-ke udbhid bale. Eggplant, radish, pineapple, basil, these all [they] call vegetables.

M.—To spaṣṭ rītīnē paṇ krodhānē bolū lāglā. He commenced to speak clearly but angrily.

B.—Tini spaṣṭe kintu kaṣṭe balite lāgilen. He began to speak clearly but with difficulty.

G.—Teṇe ek ati nānū paṇ ati tīkṣaṇ khaḍga hāthmā lidhū. He grasped a very small but very sharp dagger.

B.—Amār hāte ek-tā choṭa śakta jiniṣ chila. In my hand was a small hard thing.

Double Subjects

Multiple Predicates

Double Predicative Adjectives

Double or Multiple Objects

Double Adverbial Qualifications

Double Epithet

## VIII.

1. Subordinate Clause (Noun-Clause, Adjective-Clause, Adverb-Clause). The term 'clause' may be defined as a group of words forming part of a sentence and having a Subject and a Predicate of its own.

## (a) Noun-Clauses :

*S.*—Janās tv alakṣayan yat sa pīṭham avātarat. The people observed that he alighted on the throne.

*H.*—Tajwīz ki wuh bar ṭaraf kiyā jā,e pasand na ā,i. The proposal that he should be dismissed was not approved.

*G.*—Teṇe kahyū ke śaher baḷī gayū. He said that the city had been burnt.

*M.*—Tyānē khabar āṇilī kī rājā maraṇ pāvlā. He brought word that the king had expired.

*B.*—Tomār bāpī kothāy, ekeṅvāre baliyā phela. Speak out and say at once where your home is.

[Noun-Clauses are classified in § XI.]

## (b) Adjective-Clauses :

*V.*—Yāt sīm āgaś cakṛmā tāt sū mṛḷatu. Let him fully forgive whatever sin we have committed.

*S.*—Sā bhāryā yā pativratā. A wife is she who is devoted to her husband.

*H.*—Miḥnat jo maī-ne kī thī āp us-ko samajh-sakte hāi? Can you realize the trouble which I took?

*G.*—Je kām mē karyū te tamane pasand che ke? Are you pleased with the work which I have done?

*M.*—Mī jhāḍē lāvḷī hotī tī āj sukūn gelī. The trees which I had planted have now died.

*B.*—Āe lok-ṭi āmār kathā śunibe nā, tāhāke āmi mānya baliyā kena grahaṇ kariba?

Why shall I accept him as venerable who will not hear my words?

## (c) Adverb-Clauses :—

*V.*—Yājāma devān yādi śaknāvāma. Let us worship the gods, if we shall be able.

*S.*—Ahaṃ tathā kariṣye yathā sa vadhaṃ kariṣyati. I shall so contrive that he will slay him.

*H.*—Ṣubh hote hote wuh bilak bilak-kar mar-ga,e. By the time it was dawn, they had gasped out their last breath.

*M.*—Anāyāsē gati cuke adhogatī dharitā saṅgatī sajjanācī.

We can easily avert the descent to Hell if we consort with holy men.

*G.*—Rāt thatā pahalā, te gher gayo. He went home before night fell.

*B.*—Rātri hawār āge, āmi bārī phiriya gelām. I went home before it was night.

[Adverb-Clauses are classified in § XII.]

2. **Main Clause, Main Predicate, Main Verb.** The term 'Main' denotes non-subordinate.

*V.*—Ā té yanti yé aparīṣu páśyān. Those are coming who in future days will see her.

*S.*—Śrṇu yena na dṛśyante mahīkṣitah. Hear why the kings do not appear.

*H.*—Jab āp yād karē, mā ā, ūgā. When (If) you call me to mind, I will come.

Zāhir hai ki wuh ghar par nahī hai. It is clear that he is not at home.

Āp kā kahnā ki wuh nahī āwegā ghalat ma'lūm hotā hai. Your assertion that he will not come seems wrong.

*G.*—Pahale dahāde parono, bīje dahāde pāi, trije dahāde rahe, tenī akkal gaī.

The first day a guest, the second day a 'pie':

Who stays a third day his wits must be awry.

*M.*—Sukh nahī kadā śāsvatāvācūnī jānatī sudnyānī dās mhaṇe. Rāmdās says that the wise know that there is no happiness apart from the Eternal One.

*B.*—Yadi tumi yāo, āmi-o yāiba. If you go, I too will go.

Se ye giyāche, tāhā niścay. That he has gone, that [is] certain.

IX. **Noun-Phrase, Adjective-Phrase, Adverb-Phrase.**

The term 'phrase' denotes a group of words equivalent to a single part of speech and not having a Subject and a Predicate of its own. (Contrast the term 'clause', § VIII.)

*V.*—Asyā sumatāu syāma. May we be in his good }  
graces.

*S.*—Śrāddham trir abdasya nirvapet. He should }  
offer the funeral sacrifice three times a year. }  
Adverb Phrases

- H.*—Do pahar-ke waqt wuh chalā gayā. He went away at noon. } Adverb Phrase
- Mere khatt kā jawāb nahī milā. I have had no answer to my letter. } Adjective Phrase
- Mere ghar mē ne kahā. My wife (lit. 'in my house ') said. } Noun Phrase
- G.*—Āj kālnā dahādā ghaṇā naṭhārā che. The present [lit. 'of to-day, to-morrow'] times are very bad. } Adjective Phrase
- M.*—Mī kām rojcyā roj kartō. I work daily [lit. 'of day, day']. } Adverb Phrase
- To moṭhā kheḍē gāvcā disto. He appears to be very boorish [lit. 'of hamlet, village']. } Adjective Phrase
- Here the Adjective Phrase is predicative.
- B.*—Amār Kalikātā yāwā haīla nā. My going to Calcutta did not happen. } Noun Phrase
- Kāpaṛ bunibār kal. Cloth-weaving machine. } Adjective Phrase
- Āmi samasta rāt gharer madhye chilām. I was all night in the house. } Two Adverb Phrases

## X. Classification of Sentences.

### 1. Statements.

*V.*—Mārtiyā ha vā āgre devā āsuh. The gods in the beginning were mortals.

*S.*—Taṃ dṛṣṭavān asmi. I have seen him.

*H.*—Wuh sac boltā hai. He is speaking the truth.

*G.*—Aṅhilpūrno pharto gherāv bār kosno hato. Aṅhilpur City was twelve miles in circumference.

*M.*—Mūrkhā to saṃsārī mājhē mājhē karī, mṛtyū barobarī hiṃdatase. The fool in this life utters 'mine, mine', while death is stalking alongside.

*B.*—Se satya kathā bale. He is speaking the truth.

### 2. Questions.

*V.*—Kvā tāni nau sakhyā babhūvuh? Where has that friendship of ours gone?

*S.*—Kiṃ karomi? What shall I do?

*H.*—Kyā hu,ā? What is the matter?

Sac? Truly?

*G.*—Śū hū tane martā joṣ? What, shall I see you die?

*M.*—Kavaṇ tē Brahma, kāisyā nāv karma, athvā adhyātma kāi mhaṇije? Who is that Brahma, what is that name 'karma', what shall be described as the primordial soul?

*B.*—Ki haṛla? What has happened?

Baṭe? Is that so?

Āpanār mat ei? Do you think so?

### 3. Desires.

*V.*—Pāri ṇo hetī rudrāsya vṛjyāh. May the dart of Rudra pass us by.

*S.*—Śivās te panthānaḥ santu. May your paths be auspicious.

*H.*—Aisā hī ho. Let it be so.

*G.*—Tārū rājya āvo. Thy Kingdom come.

*M.*—Kāhī māyā cittī yeṣṣ dyāvī. Let some affection enter your soul.

*B.*—Eman-i haṁk. Be it so.

Tomār mukhe phul candan paṛuk. In thy mouth may flowers and sandal-wood fall.

### 4. Exclamations.

*S.*—Citram badhiro nāma vyākaraṇam adhyeṣyati. Strange if a deaf man shall study grammar!

Aho gītasya mādhyam! Ah, the sweetness of the song!

*H.*—Kyā khūb. How nice!

*G.*—Kevī sundar aurat! What a lovely woman!

*M.*—Jī Ṛṣī. Hail! O saint.

*B.*—Beś! Excellent!

Uttam! Splendid!

E ki kathā! What a thing to say!

## XI. Classification of Noun-Clauses (cf. § X).

### 1. Dependent Statements.

*S.*—Jāniṣe tvaṇ yathā rājā samyagvṛttaḥ sadā tvayi. You know that the king always dealt rightly with you.

*H.*—Sac hai ki wuh āwegā. It is true that he will come.

*G.*—Te āvaśe evi māri khātari che. I am sure she will come.

*M.*—Asēc āhe asē malā vāṭatē. I think it is so.

*B.*—Tumi ye āmāke apamān kariyācha, tāhā ekhan prakās haiyāche. It is now evident that you have insulted me.

## 2. Dependent Questions.

*S.*—Nīscayaṃ nādhigacchāmi katham mucyeya. I cannot make out how I can be freed.

*H.*—Mujhe khūb ma'lum hai ki us ṣandūq-mē kyā kyā cīzē hai. I know quite well what is (lit. what things are) in that box.

*G.*—Teṇe pūchyū ke e śū che. They asked what it was.

*M.*—Tē kāy āhe malā sāgā. Tell me what it is.

*B.*—Se ye ki haila jijñāsā karila. He asked what had happened.

Bārī yāibār path kothāy khūjīyā dekha. Inquire which is the way to go home.

## 3. Dependent Desires.

*S.*—Icchāmi bhujjīta bhavān. I desire [that] your worship take (or shall take) food.

Āsaṃse adhīyīya. I hope I may learn.

*H.*—Maī-ne dar-khīyāst kī thī ki bhā,ī-ko riṣā mile. I sent an application that my brother might be given furlough.

*G.*—Khabardār ke pāghaḍī nahī kāpso. Take care you do not cut the turban.

*M.*—Tū hē karāvēs asec mājhē māgnē āhe. I demand that you should do this.

*B.*—Sāvadhān ye ihāte kona truṭi nā hay. Take care that there be no failing in this matter.

## 4. Dependent Exclamations.

*H.*—Dekho wuh kaise tez daurte hai. See how fast they run.

*G.*—Juo kevi sundar aurat che. Behold what a beautiful woman she is.

*M.*—Pahā hā kasā paḷūn jāto. See how he is running away.

*B.*—Se kemaṇ boka dekha. See what a fool he is.

Se beṭā ki kariyāche dekha. See what the fellow has done.

## XII. Classification of Adverb-Clauses.

In the following list only one example is given under each heading, except in no. 6 below.

## 1. Clauses of Time.

*H.*—Jab kabhī furṣat miltī hai wuh mujh-se miltā hai. He comes to see me whenever he has the opportunity.

2. Clauses of Place.

*B.*—*Āe-khāne Rām, se-khāne Ayodhyā. Where [is] Rām, there [is] Ayodhyā.*

3. Clauses of Cause.

*S.*—*Yad dūṣayanti mām, bhasmībhūtā bhaviṣyanti. Because they ill-treat me, they shall be turned to ashes.*

4. Clauses of Purpose.

*V.*—*Haviṣ kṛṇuṣva subhāgo yāthā āsasi. Prepare the oblation that thou mayst be successful.*

*S.*—*Kim śakyaṃ kartuṃ yan na kṛdhyate nṛpaḥ. What can be done in order that the king be not angry?*

5. Clauses of Result.

*B.*—*Se eman klānta ye calite pāre nā. He is so tired that he cannot walk.*

6. Clauses of Condition.<sup>1</sup>

(a) Open, i. e. without any implication as to fact or the fulfilment of the condition :—

*V.*—*Yājāma devān, yādi śaknāvāma. Let us worship the gods, if we shall be able.*

*S.*—*Yadi jīvati, bhadrāṇi paśyati. If he lives, he will behold prosperity.*

*H.*—*Agar wuh cor hai (or ho), to us-ko sazā dī-jā, egī. If he is (or be) the thief, then he will be punished.*

*G.*—*Te jo cor che, to tenc sa jā maḷše. If he is the thief, then he will be punished.*

*M.*—*Tinē pāṇī nāhī ānilē, tar to ticē bhāṃdī phoḍī. If she did not bring water, he used to break her vessels.*

*B.*—*Yadi āmarā pratijñā kari, āmarā ai pratijñā rākhi. If we make a promise, we keep it.*

NOTE.—The Main Clause (§ VIII, *b*) corresponding to an Open Clause of Condition is free, i. e. may speak of what is, was, or will be, or of what is desired, in the circumstances indicated.

<sup>1</sup> A Complex Sentence (§ VI, *b*) consisting of a Clause of Condition and a Main Clause (§ VIII, *b*) is called a Conditional Sentence. The two chief types of Conditional Sentences (found in all Indo-European languages) are shown above.



(b) With an implication that the condition is contrary to fact, or that the speaker does not vouch for its fulfilment:—

*S.*—**Suvrṣṭiś ced abhaviṣyad, durbhikṣam nābhaviṣyat.** If there had been abundant rain, there would have been no famine.

*H.*—**Agar wuh cor hotā, to aisā na kahtā.** If he had been the thief, he would not have spoken thus.

*G.*—**Jo teṇe coksāi karī hot, to āvo vakhat āvataj nahi.** Had he made careful inquiry, such a time would never have come.

*M.*—**Āpaṇ sarvac pakṣī astō, tar āpaṇ pāhije tethē jātō.** Were we all birds, we should go wherever we pleased.

*B.*—**Ādi āmarā pratijñā karitām, āmarā ai pratijñā rākhitām.** If we were to make (or should make or made) a promise, we should keep it.

NOTE.—The Main Clause corresponding to such a Clause of Condition speaks of what *would be* or *would have been* in other circumstances.

### 7. Clauses of Concession.

*S.*—**Yady api dhaniko bhaved ajño 'vamanyate.** Even though he be rich, an ignorant man is despised.

### 8. Clauses of Comparison.

(a) denoting Manner.

*H.*—**Jaisā karoge, waisā pā,oge.** As you act, so will you experience.

(b) denoting Degree.

*G.*—**Ane jem ame amārā ṛṇione māph karīe chie tem tū amārā ṛṇo amane māph kar.** And forgive us our debts as we forgive our debtors.

NOTE.—The term **Absolute** may be applied to the constructions called Nominative Absolute, Accusative Absolute, Dative Absolute, Ablative Absolute, Genitive Absolute, and Locative Absolute; which constructions are equivalent to Adverb-Clauses: e.g. (Locative Absolute)—

*V.*—**Tā vām adyā huvema, uchāntyām uṣāsi.** We would invoke you two to-day, dawn shining forth (= when dawn shines forth). *S.*—**Karṇam dadātimayi bhāṣamāṇe.**

She gives ear, I speaking (= when I speak). *G.*—*Thate prabhāte uṭhjo.* Dawn coming on, rise (= Rise when dawn comes on).

## B. PARTS OF SPEECH.

XIII. There are eight parts of speech, as in European languages—**Noun, Pronoun, Adjective, Verb, Adverb, Pre- and Post-position, Conjunction, Interjection.**

NOTE.—The terms ‘Article’ and ‘Numeral’ denote not separate parts of speech but subdivisions of Adjectives or Pronouns.

XIV. **Kinds of Noun.** The terms ‘collective’, ‘abstract’, ‘proper’ and ‘common’, ‘animate’ and ‘inanimate’, ‘rational’ and ‘irrational’ are useful for the practical purpose of framing certain rules of grammar in the languages of India; but the Committee deprecates the practice of classifying all Nouns under the heads ‘abstract’, ‘concrete’; ‘proper’, ‘common’, etc.

### XV. Classification of Pronouns.

#### 1. Personal Pronouns.

e.g. *Engl.* I; *V. and S.* ahām; *H.* maî; *G.* hũ; *M.* mī; *B.* aṃi.

#### Honorific forms of the 2nd and the 3rd person.

e.g. *S.* bhavān, Your Honour or His Honour (always used with the 3rd person of the verb); *H.* āp (always used with the 3rd person plural of the verb); *G.* āp (2nd person); *M.* āpaṇ (1st, 2nd, and 3rd persons); *B.* āpani.

#### Inclusive and exclusive forms of the 1st person plural.

The personal pronouns denoting ‘we’ in Gujarātī and Marāṭhī, and in some of the languages of N.W. India which have come into contact with non-Aryan languages, but not in standard Hindostānī or in Bengali, differ in form according as the person or persons associated with the speaker include or exclude the person or persons addressed by the speaker :—

**Inclusive forms** (denoting ‘I and you’ or ‘we and you’):

*G.* āpaṇe; *M.* āpaṇ.

**Exclusive forms** (denoting ‘I and he or she or they’ or ‘we and he or she or they’): *G.* ame; *M.* āmhī.

2. **Reflexive Pronouns**, used obliquely with reference to the Subject of the sentence (as in the English ‘He killed *himself*’).

e. g. *Engl.* myself; an oblique case of the following words is used: *V. and S.* ātmā; *H.* āp; *G.* pote; *M.* āpaṅ, svataḥ; *B.* āpani, nij.

3. **Emphasizing Pronouns.** These have generally the same forms as the Reflexive Pronouns, but they differ from them in use (as in the English 'Be *yourself*', 'He said it *himself*').

*S.*—Manuḥ svayam abravīt. Manu himself said.

*H.*—Mañ āp (or *khṛud*) gayā. I myself went.

*G.*—Hū pote gayo. I myself went.

*M.*—Mī svataḥ tē kelē. I myself did it.

*B.*—Āmi nije (or svayaṁ) ihā karilām. I myself did this.

4. **Demonstrative Pronouns.**

e. g. *Engl.* this; *V. and S.* ayām, iyām, idām; *H.* yih; *G.* ā, e; *M.* hā, hī, hē; *B.* e, eī.

5. **Interrogative Pronouns.**

e. g. *Engl.* who; *V. and S.* káḥ, ká, kád (*V.*), and kím; *H.* kaun; *G.* koṅ; *M.* koṅ; *B.* ke.

6. **Exclamatory Pronouns.**

e. g. *Engl.* what!; *H.* kyā!; *G.* šū; *M.* kāy!; *B.* ki!

7. **Relative Pronouns.**

e. g. *Engl.* who; *V. and S.* yáḥ, yá, yád; *H.* jo; *G.* je; *M.* jo, jī, jē; *B.* ye, yini.

NOTE.—The Demonstrative Pronouns which correspond to Relative Pronouns may be called **Correlatives**.

XVI. **Transitive, Intransitive, and Impersonal Uses of Verbs.**

In view of the twofold use of many verbs the terms *Transitive* and *Intransitive* should be applied to uses rather than to classification, i. e. it is better to speak of a verb *used transitively* or *intransitively* than to speak of a transitive or an intransitive verb. And similarly it is better to speak of a verb *used impersonally* than to speak of an impersonal verb.

Examples :

*Used transitively*

He moved the rock.

Birds build nests.

*Used intransitively*

The earth moves.

Birds build in spring.

<i>S.</i> —Annam atti. He eats food.	Śvā dantair atti. The dog eats with his teeth.
<i>G.</i> —Hũ ḍuṅgar caḍhyo. I climbed the hill.	Hũ caḍhyo. I climbed.
<i>M.</i> —Tyānē ghar ṁoḍalē. He broke down the house.	Ghar ṁoḍalē. The house broke down.
<i>B.</i> —Āmi āmār bārī dekhāi. Let me show you my house.	Se bhāla dekhāy nā. He does not look well.

*Used impersonally :*

*S.*—Deva, śrūyatām. Sire, listen (*lit.* let it be heard).

*G.*—Āje ṭhare che. It is freezing to-day.

*M.*—Māḥyā poṭāt kalmalātē. I feel ill (*lit.* It heaves) in the stomach.

*B.*—Dekhā yāuk. Let it be seen, i. e. let us see.

XVII. The term ‘active’ is not to be used in the sense of ‘transitive’, and the term ‘neuter’ is to be given up altogether in connexion with Verbs.

XVIII. The term **Auxiliary Verb** is to be retained in its ordinary sense, and Verbs that are not auxiliary are to be described as **Verbs with full meaning**.

XIX. **Classification of Adverbs derived from pronominal stems.** [In the following scheme only Vedic and Sanskrit examples are given ; but the scheme applies to the corresponding words in the modern vernaculars.]

Interrogative	Indefinite	Relative <sup>1</sup>	Demonstrative (often correlative)
kadā, when	kadācid, at some (any) time	yadā, when	tadā(nīm), then idā(nīm), now
kvā, kútra, where, whither	kvacid, kutralid, some (any) where, some (any) whither	yātra, where, whither	tātra, amútra, there, thither ātra, here, hither
kútaḥ, whence <sup>2</sup>	kútaścid, from some (any) where <sup>2</sup>	yātaḥ, whence <sup>2</sup>	tātaḥ, amútaḥ, thence <sup>2</sup> ātaḥ, hence <sup>2</sup>
kathām, kathā ( <i>V.</i> ), how	kathameid, some (any) how	yāthā, as, that, so that	tāthā, itthā ( <i>V.</i> ), itthām, íti, evām, so, thus
kārhi, in what cir- cumstances	kārhicid, in some (any) circum- stances	yādi, if <sup>3</sup>	tārhi, then etārhi, in these circumstances

<sup>1</sup> The Adverbs in this column are derived from the Relative Pronoun.

<sup>2</sup> This series may also express cause, like *kasmād*, etc., p. 25.

<sup>3</sup> ‘If’ is also expressed by words from other stems, e.g. *céd*, *atha* (= or if).

Interrogative	Indefinite	Relative	Demonstrative (often correlative)
kím, in regard to what, why		yád, whereas, that	tád, thereupon, thus etád, in regard to this
kasmād, from what cause	kasmāccid, from some (any) cause	yásmād, where- fore, since, because	tásmād, therefore, etásmād, be- cause of this
kéna, in regard to what	kenacid, in some (any) regard	yéna, so that, in order that	téna, eténa, accordingly

## XX. Co-ordinating Conjunctions.

*Engl.*—and, nor, or, but, for (in modern English).

*V. & S.*—ca, and ; vā, or ; na vā, nor ; tú, but ; hí, for.

*H.*—aur, and ; na, nor ; yā, or ; lekin, but.

*G.*—ane, ne, and ; ke, athvā, or ; paṇ, paramtu, but.

*M.*—āṇi, va, and ; athvā, kiṃvā, or ; paramtu, paṇ, but.

*B.*—o, ār, evañ, and ; ki, athavā, or ; kintu, but.

XXI.—Words corresponding to the English ‘both’ (followed by ‘and’), ‘neither’ (followed by ‘nor’), ‘either’ (followed by ‘or’) may also be called *Co-ordinating Conjunctions* :

*V. & S.*—ca . . . . ca, both . . . . and ; vā . . . . vā, either . . . . or.

*H.*—bhī . . . . aur bhī, both . . . . and ; na . . . . na, neither . . . .  
nor ; yā . . . . yā, either . . . . or.

*G.*—kāto . . . . kāto, either . . . . or ; kāto nahi . . . . káto nahi,  
neither . . . . nor. [In *M.* and generally in *G.* a periphrasis  
conveying the meaning ‘(n)either . . . . (n)or’ is used, and  
similarly for ‘both . . . . and’ in both languages.]

*B.*—vā . . . . vā, either . . . . or ; nā . . . . nā, neither . . . . nor.

XXII. No words which can reasonably be treated as Adverbs should be included among Co-ordinating Conjunctions ; it being recognized that some Adverbs qualify the sentence as a whole and not any single word in it, in which case they may be called **Sentence Adverbs**. Such words as the following may be so used :

*V. & S.*—téna, accordingly, therefore ; táthā, thus ; ápi, even, also.

*H.*—is-liye, therefore ; lihāzā, consequently.

*G.*—māṭe, wāste, therefore ; tathāpi, to, topaṇ, nevertheless ;  
walī, bijū, moreover.

*M.*—mhaṇūn, yāstav, therefore ; tathāpi, tarī, nevertheless ;  
āṇakhī, moreover.

*B.*—ataev, therefore ; tave, in that case ; tathāpi, tathāca, never-  
theless ; o, āro, also.

XXIII. Groups of words like the English 'because of', 'owing to', 'as to', 'out of' are to be called **Compound Pre- or Post-positions**; e. g. *H.* par-se, 'from on', mē-kā, 'of in' = belonging to the interior of; *G.* māthī (mā + thī), 'from in' = out of; *M.* varūn [var + ūn], 'from on' = off; *B.* kāch theke, 'from near' = off.

### C. FORMS AND THEIR CHIEF MEANINGS.

#### XXIV. Cases.

(1) The traditional names (Nominative, Vocative, Accusative, Instrumental, Dative, Ablative, Genitive, and Locative) are to be maintained for the Sanskrit cases and for their representatives in the modern vernaculars.

NOTE.—These names indicate only imperfectly the function of the several cases in the structure of the sentence. In particular the terms Ablative and Instrumental must be understood as covering in some of the languages more than their literal signification implies. The Ablative denotes in some languages not only separation and comparison but also conjunction, cause, and other ideas. The Instrumental denotes not only the instrument but in some languages the agent; and it has also the meaning of accompaniment.

(2) In addition to the above eight cases there is to be recognized in certain languages an Agentive case; which Agentive case is in certain languages (e. g. in Marāṭhī and Gujarāṭī) identical with the Instrumental.

(3) In the modern vernaculars two kinds of case-formation are to be recognized:

(a) Inflected forms derived from Sanskrit or developed from other sources in modern times. These may be called 'Cases'.

(b) Phrases formed with certain postpositions and equivalent in meaning to Sanskrit cases. These may be called 'Case-

phrases' in a limited sense of that term. Such a combination of a postposition with the case of a noun or pronoun, if it is equivalent to a Dative, may be called a 'Dative-phrase'; if to a Genitive, a 'Genitive-phrase', and so forth.

NOTE.—Besides these Case-phrases there are many phrases formed with postpositions which enter into the sentence with an adverbial or adjectival function, but have no relation to the case-system; just as in English and other European languages, ancient and modern, there are many phrases formed with prepositions which are not equivalent to any of the recognized cases.

(4) The form which in some of the languages a noun may take in the oblique cases before certain suffixes or postpositions, or which may be used without any postposition to indicate certain syntactical relations, and which is sometimes called the *sāmānya rūpa* (*lit.* 'general form'), is to be called the 'General Oblique Case' or, shortly, the 'Oblique Case'.

#### XXV. Tenses and Moods.

Vedic has seven tenses and four moods (not counting the Injunctive). Classical Sanskrit has the same tenses and moods as Vedic, except that (1) the Past Perfect tense has fallen into disuse, (2) the Subjunctive mood has disappeared from view, owing to the fact that the 2nd and 3rd persons of that mood (singular, dual, and plural) have been lost, and the 1st persons of all three numbers have been incorporated by grammarians in the Imperative mood.

In the modern Indo-Aryan languages no mood is recognized except the Imperative. In naming the tenses of these languages we therefore avoid all mention of mood, except when dealing with the Imperative.<sup>1</sup>

A characteristic feature of the tense-system of these modern languages is that few of the original Sanskrit tenses have survived

<sup>1</sup> Marāṭhī and Gujarātī form a special Conditional Past tense by slightly changing the terminations of the Indefinite Imperfect, and some languages of the north-west, such as Lahndā and Kāshmīrī, also form a similar tense by adding a defining syllable to the Old Present. The term 'conditional' is here used in a wide sense, to cover the use of this tense in *both* the clauses of conditional sentences with an implication of unreality or reserve, and also its use in unrealized wishes and in expressions of what was to be done or should have been done. If it is desired, in these circumstances, to call this Conditional Past a Past Conditional, thereby acknowledging the existence of a Conditional Mood in these four languages, the Committee does not oppose the suggestion.

and that instead of them **Participles**, with or without pronominal suffixes or terminations, are used either alone or with an auxiliary verb as finite tenses. It is therefore of prime importance to select suitable names for these Participles, as a foundation to work upon; and it is fortunate that an ideal nomenclature, already partly adopted by some of the most eminent writers on Indian languages, presents itself.

These Participles mark not the *time* of an action, but its *stage* or *aspect* as incomplete, completed, or in prospect. They may therefore be distinguished as (i) **imperfect**,<sup>1</sup> (ii) **perfect**, (iii) **prospective**. These terms are clearer than the terms 'present', 'past', and 'future', which have to be understood as denoting relative time, i.e. present, past, and future relatively to the time of speaking or to the time spoken of.

Of these participles, the imperfect and the perfect are far the most important. Sanskrit has a prospective participle (active and passive), and also three gerund adjectives, each of which is a kind of passive prospective participle (with a sense of obligation); but in the modern Indo-Aryan languages, as in English, it may be said that they have no prospective participle active; for the forms sometimes used in this sense are properly nouns of agency, such as the Hindostānī *calnewālā*, Marāṭhī *calnār*, 'a goer'. On the other hand, most of them have Gerund Adjectives, directly derived from one or other of the Sanskrit forms, which are freely used as Prospective Participles, Passive or Active.<sup>2</sup>

These participles are not necessarily adjectival. Indian grammarians class them under the appropriate name of noun, including under that term both nouns substantive and nouns adjective. As nouns substantive, they are capable of being declined, so that we frequently meet them in oblique cases, corresponding to such forms as the English 'on going', 'a-going'.

In their capacity as adjectives these participles may also be

<sup>1</sup> The term 'imperfect' is here used in its proper sense, to denote incompleteness of action. Similarly, the finite tenses called 'imperfect' below (II. B. a) simply mark the action as not completed, i.e. either as *going on* (continuously) or as *habitual*, and may be indefinite as to time, or may be Present, Past, or Future, according to the time that they denote—finite tenses marking both the stage of the action and its time. See pp. 33, 34.

<sup>2</sup> Even in languages which have abandoned the use of these Gerund Adjectives as such (e.g. Bengali) we find them used as the bases of finite tenses.



distinguished according to their use as (i) **Predicative** and (ii) **Epithetic**. English examples of the predicative usage are 'he is *going*', 'he is *gone*', and of the epithetic usage 'a *going* concern' and the slang 'a *gone* coon'. Some of the modern Indo-Aryan languages differ from the languages of Europe in having distinct forms of the Perfect Participle for these two usages.

A great number of tenses can be formed by the use of auxiliaries with these participles. Such auxiliary verbs are verbs meaning 'be'; the root *ho-*, when it means 'become'; the root *jā-*, 'go'; and the roots *rah-* (or *rāh-*) and *thāk-*, both meaning 'remain'. With these and others, the tense-list might be indefinitely extended, and could never be looked upon as definitely complete. After consideration, we have decided to limit our list of participial tenses to those formed either by the participles standing alone (with or without personal suffixes or terminations), or by the participles united to the present, past, and future tenses of the verbs meaning 'be'. In this we follow the general Indian custom. The exact force of many of the so-called tenses formed with other auxiliaries is still a matter of discussion, the decision of which lies outside the province of our investigations.

In addition to the three above-mentioned participles there is a fourth, commonly called the **Conjunctive Participle**, as, for example, the Hindostānī *cal(-ke)*, Gujarātī *cālī(-ne)*, Marāṭhī *cālūn*, all generally translatable by 'having gone', although that is not necessarily the sense in which they are used by an Indian. Indian grammarians do not look upon this as a participle, but consider it to be a finite form indicating a time previous to that of the main verb of the sentence. By its origin, which is very ancient, it is a gerund, but this fact has been lost sight of for centuries. Strictly speaking, from any point of view, it is not a participle at all, though capable of being translated by an English participle; but, as the name 'Conjunctive Participle' is sanctioned by general use, and has for many years been established in India, we have thought it best to retain the familiar appellation, in spite of its acknowledged incorrectness.

A fifth participle with somewhat similar force has, in some languages, been formed in modern times by putting the perfect participle into some oblique case. Its use is not unlike that of the ablative absolute in Latin; but in India it is recognized as a distinct non-finite form, and, following the analogy of the related

‘Conjunctive Participle’, we have given it the name **Absolute Participle**.

The following tables exhibit the terms recommended for the chief forms, non-finite and finite, of the verbal root *cal-* or *cāl-* denoting ‘go’, ‘move’, in (I) Vedic and Sanskrit, (II) Hindostānī, Gujarātī, Marāṭhī, and Bengali. In the finite tenses the 3rd person singular is quoted, except in the Imperative mood, where the 2nd person is substituted, as the most important form; but this method of quoting is not to be understood as implying that the Imperative tenses have no other persons.

### I. VEDIC AND SANSKRIT.

☞ The forms with an asterisk are found only in Vedic. Italics denote forms supplied from roots other than *cal-*.

#### NON-FINITE FORMS.

Infinitive: ‘to go’; *calitum*, *calitave\**, *calitavai\**, *caladhyai\**.

Imperfect Participle: ‘going’; *calant*; Middle, *calamāna*.

Perfect Participle: (A) Declinable

(i) *celivāms*, ‘having gone’; Middle, *celāna*.

(ii) *calita*, ‘gone’; *kr̥ta*, ‘done’ (Passive, from root *kr̥-*).

(B) Indeclinable

*calitvā*, *calitvāya\**, *calitvī\**, *-calya*, ‘having gone’.

These forms correspond in usage to the forms called ‘Conjunctive’ in the modern languages.

Aorist Participles (rare, Vedic only):

(i) *s-* aorist: *calsant\**, ‘going’, originally ‘having just gone’.

(ii) *a-* aorist (second aor.): from root *śuc-*; *śucant\** (Act.), *śucamāna\** (Middle), ‘shining’.

(iii) root-aorist: from root *kr̥-*; *kr̥ant\** (Act.), *kr̥āna\** (Middle) ‘doing’.

Prospective Participle: ‘about to go’; *caliṣyant*; Middle and Passive, *caliṣyamāna*.

Gerund Adjective (Passive): *kārya* ‘due to be done’; also used impersonally, like the Latin *eundum*; *calya*, *calāyya\**, *calenya\**, *calitva\**, *calitavya*, *calanīya*.

#### FINITE FORMS.

1. Present Indicative: ‘he goes’, ‘he is going’; *calati*.

,, Subjunctive: ‘he go’, ‘he is to go’; *calāti\**, *calāt\**.

,, Optative: ‘may he go’, ‘he would go’; *calet*.

,, Imperative: ‘go thou’ (2nd pers. sing.); *cala*, *calatāt*.

2. Future Indicative: 'he will go'; *caliṣyati*. Periphrastic form (1st pers. sing.): *calitāsmi*, lit. 'I am a goer (about to go)'.
3. Past Indicative: 'he went'; *acalat*.
4. Perfect Indicative: 'he has (is) gone', 'he went'; *cacāla*.  
 „ Subjunctive: 'he have (be) gone'; *cacalati\**, *cacalat\**.  
 „ Optative: 'may he go'; *cacalyāt\**.  
 „ Imperative: 'be gone'; *cacaldhi\**.
5. Aorist Indicative: 'he has (is) gone' in Vedic, 'he went' in Sanskrit;  
 (i) *s*-aorist; *acālsīt*, *acālīt*.  
 (ii) reduplicated aorist: *acīcalat*.  
 „ Subjunctive: (i) *s*-aorist: *calṣati\**, *caliṣat\**.  
 (ii) red. aor.: *cīcalāti\**.  
 „ Optative: (i) *s*-aor. *calṣīta\** (Middle only).  
 (ii) red.aor.: *cīcalet\**.  
 „ Imperative: (i) *s*-aor.: *calṣa\**, *caliḍḍhi\**.  
 (ii) red.aor.: *cīcalatāt\**.
6. Future in the past: 'he would go': *acaliṣyat*.
7. Past Perfect Indicative: 'he went'; *acacalat\**.

#### NOTES ON VEDIC AND SANSKRIT TERMS.

(a) The Subjunctive mood has disappeared from Classical Sanskrit. For the 2nd and 3rd persons (singular, dual, and plural) have been lost, and the 1st persons have been incorporated in the Imperative Mood.

(b) The third tense of the Indicative is commonly called 'Imperfect', but this name does not describe its function. It is a tense of *past time*, and the name 'Past' covers all its uses; for 'Past' is not exclusive of 'Imperfect', though it includes more than imperfect meanings. The form *acalat* thus receives the same name as the English form 'went', to which it corresponds in range of meaning. See Introduction, p. 6.

(c) The fourth tense of the Indicative is called 'Perfect' (not 'Present Perfect'), because, like the Latin and the French and the German Perfect, it may be used as a Past Historic in narration (*cacāla* = 'he went').

(d) The term 'Future in the past' (the sixth tense) describes accurately the formation of *a-caliṣya-t* (an augmented future with secondary personal inflexion). In the Brāhmaṇa period this tense is used not only in its original sense of futurity from a past point

of view (denoting what *was about to happen*), but also as corresponding in past time to the Present Optative in present time: when so used, it denotes (i) conditioned futurity, i. e. what *would be* or *would have been*, in the main clause of a certain type of conditional sentence—here like the ‘Future in the past’ of French; (ii) supposition with an implication of unreality or reserve in the if-clause of this type of conditional sentence. See above § XII. 6.

(e) The term ‘Past Perfect’ (the seventh tense) describes only the form *a-cacala-t*. In meaning this Vedic tense is equivalent to the Past in some instances and to the Aorist in others.

## II. THE FOUR MODERN LANGUAGES.

### NON-FINITE FORMS.

	Meaning in English	Hindostānī	Gujarātī	Marāṭhī	Bengali
Gerund (denoting ‘the act of —’)	‘[a or the] going’	calnā	cālvū	cālṇē	calan, calibā- <sup>1</sup>
Infinitive	‘to go’	calne <sup>2</sup>	cālvā <sup>2</sup>	cālũ, cālā(va)yās <sup>3</sup>	calite <sup>4</sup>
Imperfect Participle	‘going’	caltā	cāto	cālat, cāltā	calite <sup>5</sup>
Perfect Participle					
Predicative	‘gone’	calā	cāyo	cālālā	calā, caliyā <sup>6</sup> [calil <sup>7</sup> ]
Epithetic		calā huā	cālelo <sup>8</sup>	cālalelā	calā
Gerund					
Adjective	‘due to go’	calnā	cālvāno <sup>9</sup>	cālā(va)yācā <sup>9</sup> cālāvā	[calibā- <sup>10</sup> ]
Prospective Participle					
Conjunctive Participle	‘having gone’	cal(-ke, -kar-ke)	cālī(ne)	cālūn	caliyā
Absolute Participle	‘having gone’	...	...	cālalyās <sup>11</sup>	calile <sup>12</sup>
Noun of Agency <sup>12</sup>	‘a goer’	calnewālā, calnehārā	cālnār(o)	cālṇār(ā)	...

<sup>1</sup> Used only in the oblique cases, e.g. *calibār*, ‘of going’.

<sup>2</sup> Oblique of the Gerund. <sup>3</sup> Dative of the Prospective Participle.

<sup>4</sup> Locative of the Imperfect Participle used as a noun.

<sup>5</sup> Always used in this locative form, like the English ‘a-going’.

<sup>6</sup> Indeclinable.

<sup>7</sup> Used only as the base of the Indefinite Perfect and, in the Locative, to form the Absolute Participle.

<sup>8</sup> Also used predicatively. <sup>9</sup> Genitive of the Prospective Participle.

<sup>10</sup> Used only as the base of the Future tense.

<sup>11</sup> Dative of the Perfect Participle.

<sup>12</sup> Locative of the Perfect Participle *calil*; see note 7.

<sup>13</sup> Often used with the force of a Prospective Participle Active, ‘about to go’.

## FINITE FORMS.

(A). *Radical Tenses.*

'Radical Tenses' are tenses directly descended from tenses of the ancient Indian languages represented in literature by Sanskrit.

	Meaning in English	Hindostānī	Gujarātī	Marāṭhī	Bengali
Old Present <sup>1</sup>		cale	cāle	cāle	cale
Habitual Past	'he used to go'	...	...	cāle <sup>2</sup>	...
Compound form of the Old Present	'he goes', 'he is going'	cale hai	cāle che	...	...
Future	'he will go'	cale-gā	cālē	cālel	... <sup>3</sup>
IMPERATIVE					
Present	'go thou'	cal	cāl	cāl	cal
Polite Present	'please go'	caliye	cālje	...	calun <sup>4</sup>
Polite Future	'you will please go'	caliye-gā	...	...	calio

(B). *Participial Tenses.*

## (a) Tenses formed from Imperfect Participles.

	Meaning in English	Hindostānī	Gujarātī	Marāṭhī	Bengali
Indefinite Imperfect	'he goes', 'he used to go' <sup>5</sup>	caltā	cālto <sup>7</sup>	cālto <sup>8</sup>	calita
Conditional Past <sup>6</sup>	'had he gone', 'he would have gone'		cālat, cālte	cāltā	
Present Imperfect	'he is going', 'he goes'		caltā hai	(cālto nathī) <sup>9</sup>	

<sup>1</sup> The customary employment of this tense varies from language to language. Its equivalent in English is alternatively 'he goes', 'he go', 'he will go'. In some languages (e.g. Kāshmirī) the Old Present is the only means of expressing futurity.

<sup>2</sup> A bye-form of the Old Present, but conjugated differently.

<sup>3</sup> In Bengali the Future is formed from the Prospective Participle; see below (c).

<sup>4</sup> Third person, used politely for the second.

<sup>5</sup> In some languages this is a Future, 'he will go'.

<sup>6</sup> When used as a Conditional Past in the two clauses of a conditional sentence, this tense indicates the non-occurrence of the condition in past time, as in the English 'if he had gone, he would have gone to London'. Compare note 1, p. 27, on the term 'conditional'.

<sup>7</sup> Used as an Habitual Past Imperfect; cf. note 1, p. 28.

<sup>8</sup> Used as a Present Imperfect.

<sup>9</sup> 'He does not go'. For the corresponding affirmative sentences, the Compound form of the Old Present (Head A) is used.

	Meaning in English	Hindostānī	Gujarātī	Marāṭhī	Bengali
Past Imperfect	'he was going'	caltā thā	cāto hato	cālat hotā	calitechila
Future Imperfect <sup>1</sup>	'he will be going'	caltā hogā	cāto haśe	cālat asel	... <sup>2</sup>

(b) Tenses formed from Perfect Participles.

	Meaning in English	Hindostānī	Gujarātī	Marāṭhī	Bengali
Indefinite Perfect <sup>3</sup>	'he went'	calā	cālyo	cālalā	calila
Present Perfect	'he has (is) gone'	calā hai	cālyo (or cālelo) che	cālalā āhe	caliyāche
Past Perfect	'he had (was) gone' <sup>4</sup>	calā thā	cālyo (or cālelo) hato	cālalā hotā	caliyāchila
Future Perfect <sup>5</sup>	'he will have (be) gone'	calā hogā	cālyo (or cālelo) haśe	cālalā asel	... <sup>6</sup>

(c) Tenses formed from Prospective Participles.

	Meaning in English	Hindo- stānī	Gujarātī	Marāṭhī	Bengali
Indefinite Prospective	(i) With the sense of obligation or necessity, 'he (is or was) to go'	calnā has both these meanings		cālāvè <sup>7</sup>	
	(ii) With the sense of pure futurity, 'he (is or was) about to go'		cālvāno <sup>8</sup>	cālā(va)yācā <sup>9</sup>	calibe <sup>10</sup>

<sup>1</sup> Often used as a Present of Probability, 'he may be going', 'he probably is going'.

<sup>2</sup> Bengali uses *caliyā thākibe* with this force.

<sup>3</sup> Generally used as a Past, or Past Historic, but sometimes in other past senses.

<sup>4</sup> Or, 'he went at some distant past time'.

<sup>5</sup> Often used as a Past of Probability, 'he may have gone', 'he probably has gone'.

<sup>6</sup> Bengali uses *caliyā thākibe* with this force.

<sup>7</sup> A secondary meaning of *cālāvè* is 'he used to go'; another meaning, with a change of construction, is 'he might go'.

<sup>8</sup> The Noun of Agency *cālnār(o)* may be substituted for *cālvāno* throughout this column, i.e. with the meaning of pure futurity (ii).

<sup>9</sup> The Noun of Agency *cālṇār* may be substituted for *cālā(va)yācā* throughout this column, i.e. with the meaning of pure futurity (ii).

<sup>10</sup> This tense, denoting 'he will go', is to be called Future in Bengali: cf. note 3, p. 33. For 'he is to go' Bengali substitutes *calite hay*, and so in the other tenses of this group.

	Meaning in English	Hindo- stānī	Gujarātī	Marāṭhī	Bengali
Present Prospective	(i) With the sense of obligation or necessity, 'he istogo' (= he has to go)		cālvānū che	cālā(va)yācē āhe	
	(ii) With the sense of pure futurity, 'he is about to go'	[calnā hai] <sup>1</sup>	cālvāno che	cālā(va)yācā āhe	
Past Prospective	(i) With the sense of obligation or necessity, 'he was to go' (= he had to go)		cālvānū hatū	cālāvē-hotē or cālā(va)yācē hotē	
	(ii) With the sense of pure futurity, 'he was about to go'	[calnā thā]	cālvāno hato	cālā(va)yācā hota	
Future Prospective	(i) With the sense of probable obligation or necessity, 'he may have to go'		cālvānū haśe	cālā(va)yācē asel	
	(ii) With the sense of pure future probability, 'he may be about to go' or 'he may be going'	[calnā hogā]	cālvāno haśe	cālā(va)yācā asel	

XXVI. The *Prayogas*.—Intimately connected with the conjugation of the verb in the modern Indo-Aryan languages is the question of what are called *Prayogas* by Indian grammarians. We consider that the best English equivalent of this term is *Constructions*. There are four in number, viz.—

(1) The *Kartari Prayoga*—the **Active Construction**—as in H. *aurat gai*, G. *strī gai*, M. *strī gelī*, B. *strī gela*, 'the woman went'.

(2) The *Karmanī Prayoga*—the **Passive Construction**—as in H. *us-ne kitāb parhī*, G. *teṇe kitāb vācī*, M. *tyānē pothī vācī*,

<sup>1</sup> The forms given in square brackets in this column are not shown in grammars of Hindostānī, being there treated as phrases under the head of syntax.

‘by him a book was read’, equivalent in meaning to ‘he read a book’.

(3) The *Bhāve Prayoga*—the **Impersonal Construction**—as in H. *Rām-ne Rāvaṇ-ko mārā*, M. *Rāmānē Rāvaṇās mārīlē*, ‘by Rāma killing was done to Rāvaṇa’, equivalent in meaning to ‘Rāma killed Rāvaṇa’. [Not used in Gujarātī.]

(4) A fourth construction, which Indian grammarians look upon as a variety of the *Karmaṇi Prayoga*, is found in Gujarātī and Rājasthānī, and is sometimes used in Marāṭhī; e.g. G. *tene rāṇīne mārī*, ‘by him to the queen she was killed’ equivalent in meaning to ‘he killed the queen’. We call this the **Mixed Construction**.

Bengali has four *vācyas* or locutions which more or less resemble the *prayogas* of the other languages. These are (1) *karṭṛ-vācya*, (2) *karma-vācya*, (3) *bhāva-vācya*, (4) *karṭṛ-karma-vācya*.

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*Note.*—DR. THOMAS signs ‘with reservations as to (1) details and omissions, (2) XXV, pp. 28 and 30 (the Sanskrit Perfect Participle as ‘perfect’), (3) some points in the Introduction’.



## APPENDIX.

EXTRACT FROM REPORT OF THE GOVERNMENT  
COMMITTEE ON MODERN LANGUAGES*Uniform Grammatical Terminology.*

§ 201 (p. 55). It is greatly to be wished that the grammatical nomenclature used for all languages should be so far as possible identical. It is specially important that it should be so within schools where more than one language is taught. A uniform terminology brings into relief the principles of structure common to all allied languages; needless variation of terms conceals the substantial unity. We are convinced, for instance, that the widely different systems commonly used for Latin and French must lead to error and confusion of thought. Already good work has been done in this direction, but it has not yet received adequate recognition or support. In 1909 eight important Associations representative of those interested in teaching English and foreign languages as well as of every section of those responsible for such instruction in Secondary Schools combined to set up a Joint Committee on Grammatical Terminology. That Committee produced a Report which we have had before us in a revised form which was agreed upon in 1911. Since then a Standing Committee appointed by the same bodies has watched and promoted the movement for reform. The Report provides uniform grammatical terminology for English, French, German, Latin, and Greek; it is claimed that the same terminology is also applicable to other languages of the Indo-European family such as Russian, Spanish, and Italian. The terminology recommended has been adopted in several grammars of English, French, and Latin, and also as the basis of teaching in many Secondary Schools, though in only a small fraction of the whole number. While not committing ourselves to all the details of this scheme, we attach the highest importance to uniform nomenclature for grammar, and are of opinion that it is more necessary that the terminology should be uniform than that it should be free from all defects. The scheme of the Committee is consistent and well thought out; we recommend it for careful consideration as it stands; but it would

be possible for individual schools, while adopting the main outlines of the Report, to make modifications in detail. In any event, we trust that uniformity in the use of grammatical terms, at least within each several school, will become at no distant date the rule and not the exception. We would go further and say that, in view of the frequent passage of pupils from one school to another by the migration of their parents, it is desirable that the greatest possible measure of general unanimity should be secured. In view of the present and prospective increase in the number of languages studied in schools, reform is urgently needed ; and, as a simple measure to further it, we recommend that in the tests for Certificates for teachers in modern languages suggested by us in paragraphs 187 and 188 uniform grammatical nomenclature should be required. But it also seems to us that the eight great Associations which combined to set up the Joint Committee could do much to forward a general consensus. The Board of Education for England and Wales in their Memorandum on the Teaching of Modern Languages (circular 797) do not mention the subject.







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